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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVII. CHICAGO, AUGUST 15, 1901. NUMBER 24

Class Readings In The Bible

From the Standpoint of the Higher Criticism

By

Walter L. Sheldon.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

TOWER HILL SUMMER SCHOOL

...FOR 1901...

JULY 14—AUGUST 18.

TWELFTH SEASON.

OUR AIM.—A school of rest. Recreation is not indolence, mental vacuity is not conducive to physical reconstruction. "Rest is not quitting the busy career,
Rest is the fitting of self to its sphere."

OUR METHODS.—No dress parade, no "social functions," as little haste and excitement as possible, early retirement, long sleeps, quiet reading of high books, intimacy with nature studied at short range, frank companionship in the realm of mind, temple uses of God's great cathedral, the holy out-of-doors.

OUR PROGRAM.—1. *Forenoons*, 10 a. m. *First Week.* Mr. Jones, Leader. A Search for the Classics in American Poetry, with side studies of recent anthologies, viz.: 1. Dialect. 2. Patriotic. 3. War. 4. Lincoln in Poetry. 5. Ballads and Lyrics. *Second Week.* Mr. Jones, Leader. Normal Class Work for Sunday School Teachers and Parents, an introduction to the New Testament, a map and blackboard study of the literary units arranged in their probable chronological order. *Third Week.* Miss Anne B. Mitchell, Leader. "A Study of the Nibelungen Lied in connection with a Musical and Literary Study of Wagner's Nibelungen Ring, illustrated with lantern and musical interpretations." *Fourth Week*, Mr. Jones, Leader. John Ruskin as a Sociological Prophet. *Fifth Week.* Mr. Jones, Leader. The Master Bards: Browning's "Paracelsus," with side studies in Emerson and Whitman.

II. *Afternoons.* Free and easy work in science, keeping as close as possible to local zoology, botany and geology. Professor L. S. Cheney, of the University of Wisconsin, "Trees and Flowers," Aug. 11-18; Professor W. S. Marshall, of the U. of W., "Insect Life;" Professor O. G. Libby and Chester Jones, "Birds;" Professor E. C. Perisho, "Local Geology;" Hon. R. L. Joiner, Forest Stories.

III. *Evenings*, three nights in the week, lectures, generally with stereopticon illustrations. The following already arranged for: C. N. Brown, Esq., of Madison, "The Boers;" Miss Hunt, of the U. of W., "Life in South Africa;" Dr. Libby has four dozen new bird slides; Mrs. George H. Kemp, Dodgeville, Wis., "The Ragged Schools of London, From Personal Observation." Mr. Jones will lecture on Lincoln and Tolstoy (illustrated).

IV. *Sundays.* Three double meetings, forenoon and afternoon. Basket dinners on alternate Sundays. July 14, Inauguration Day of the Summer School, educational and collegiate. July 28, Teachers' Day: "The Intellectual Inspirations of the Teacher," Miss Ellen C. Lloyd Jones, Hillside Home School; "The Moral Inspirations of the Teacher," Miss Cordelia Kirkland, of Chicago; Mrs. S. E. J. Sawyer, of Creston, Iowa, and others. August 11, The Annual Helena Valley Grove Meeting. A Congress of religion. Dr. E. G. Hirsch, of Chicago, is expected to give the afternoon sermon. Aug. 18, closing exercises of the Summer School. Afternoon sermon by Mr. Jones. On alternating Sundays Mr. Jones will give as Vesper Readings, Browning's "Saul," July 21, and Kipling's "McAndrew's Hymn," Aug. 4.

BUSINESS.—Registration: Fee, admitting the holder to all the classes and lectures during the five weeks, $5; family registration ticket, admitting all members of one family to the same, $7; evening lecture tickets to those not holding registration tickets, $1 for the season. As this is essentially a SCHOOL and not a SUMMER ENCAMPMENT its constituency is necessarily limited. Its value largely depends on continuous attendance and sustained interest. It is hoped that all who intend to profit by these studies will come prepared to stay through to avoid the fever and hurry that too often accompany the vacation guest. No reductions on above rates are arranged for, though reasonable adjustments are always possible. For prices for board, cottage rents, etc., see below.

OFFICERS.—President, Prof. O. G. Libby, Madison, Wis.; vice president, Thomas R. Lloyd Jones, Hartford, Wis.; secretary and treasurer, Mrs. Annie L. Kelly, 815 Chamber of Commerce, Chicago.

ADDITIONAL DIRECTORS.—Prof. E. C. Perisho, Plattville, Wis.; Prof. William S. Marshall, Madison, Wis.; Rev. L. J. Duncan, Milwaukee, Wis.; Miss Ellen C. Lloyd Jones, Hillside, Wis.; Prof. N. C. Ricker, Urbana, Ill.; Rev. Fred V. Hawley, Louisville, Ky.; Miss Cordelia Kirkland, Chicago; Miss Amalie Hofer, Chicago; Miss Rosalie Winkler, Milwaukee, Wis.; Mrs. Mary H. Gooding, Chicago; Rev. Joseph Leiser, Sioux City, Iowa; Mr. W. B. Ingwersen, Chicago; Miss Emma Grant Saulsbury, Ridgely, Md.; Mr. Albert McArthur, Chicago.

CONDUCTOR.—Jenkin Lloyd Jones.

THE TOWER HILL SUMMER ENCAMPMENT.

This is open from July 1 to Sept. 18. It is beautifully located in the bluff regions of Wisconsin, the Berkshire Hills of the Mississippi Valley, overlooking the Wisconsin River, thirty-five miles from Madison, and three miles from Spring Green, a station on the Prairie du Chien Division of the Chicago, Milwaukee and St. Paul Railway. Special summer rates, round trip from Chicago, $8.02.

Its equipment consists of a common dining hall, eight private cottages, two long-houses, with rooms to accommodate one or two, simply furnished; tents with board floors and furnishings; waterworks, pavilion, ice house, stables and garden. The cottages and long-house accommodations are limited. Applications should be made early. Tents can always be furnished on a few days' notice to accommodate visitors. Aside from the exercises of the Summer School noticed above there will be sunset vesper readings every Sunday evening throughout the summer not otherwise provided for; morning readings by Mr. Jones at Westhope Cottage from 11 to 12. A part of the time at these readings outside of the Summer School this year will be given to a search for the new poets—readings from Stephen Phillips, Moira O'Neill, Yeats, Ernest Rhys, Richard Hovey, Paul Lawrence Dunbar, William Vaughn Moody, etc., etc. Ruskin and Tolstoy will probably be the authors most often in hand this season.

The spirit indicated by the summer school program given above is interpretative of the season. Only those who like a quiet summer, who seek an escape from Society and its artificial demands, who know how to entertain themselves, who believe enough in plain living and high thinking to practically enjoy the regime, implied, had better come to Tower Hill. There are no "attractions" other than plenty of quiet and always beautiful out-of-doors, no attempts to entertain, no styles in dress, but much of the fellowship that is conducive to rest. Saturdays will be preserved sacredly to quiet, rest, bird walks, afternoon drives and sunset suppers under the tree. Informal dancing will always be in order, but there will be no "Dances" or "Social Functions." If possible, lights will be out and all in bed no later than 10 p. m.

PRICES.—Room in long-houses per week, $3, for the season of ten weeks, $20; tents, according to size, $—; board at the dining hall, $4 per week; buckboard fare between Spring Green and the encampment, 25 cents; trunks, 25 cents; board and care of horse and carriage, $10 per month. The Tower Hill buckboard is available to guests when not otherwise engaged for rides at the rate of 15 cents an hour for parties of five or more.

CHILDREN.—Miss Wynne Lackersteen, a graduate of the University of Chicago, and for several years an assistant in the University Elementary School, John Dewey, Principal, is prepared to take charge of a limited number of unattended children.

CLASSES in drawing and instruction in music can be arranged for if desired.

For further particulars address Mrs. Edith Lackersteen, 3939 Langley avenue, Chicago, up to June 30; after that, as below.

All mail, express and telegraph matter should be addressed to Spring Green, Wis., care of Tower Hill.

DIRECTORS.—*For Term Ending* 1901: Enos L. Jones, Mrs. Annie L. Kelly; secretary and treasurer, Mrs. Edith Lackersteen. *For Term Ending* 1902: John L. Jones, Jenkin Lloyd Jones; president, Miss Cordelia Kirkland. *For Term Ending* 1903: R. L. Joiner, James L. Jones, James Phillip.

UNITY

VOLUME XLVII. THURSDAY, AUGUST 15, 1901. NUMBER 24

In another note we have spoken of the notice of John Fiske in the *Atlantic Monthly* for August. It is a pleasure to find in the *Review of Reviews* another appreciative tribute from the pen of John Graham Brooks, this time with an admirable late portrait of John Fiske, and still more interesting portraits of John Fiske at the age of eight and twenty-five, with a charming but sad picture of his workshop, the study in the Cambridge home. This article finds solid foundation to the "prevailing cheerfulness" which characterized Mr. Fiske. "The universe appeared to him sound and good. It was a world home in which no intention need have the slightest fear of permanent ill treatment. Perhaps this is why he was a 'boon companion.' He could write the jolliest song and in rich baritone sing it in several languages; he could play a sonata of Beethoven or gay waltz upon the violin. He had an instructed enthusiasm for sacred music and wrote, I believe, a mass." Again it is delightful to know, through such authority as Mr. Brookes, that Mr. Fiske believed "that co-operation against the mere brute conflict marks the next stage in evolution," that "to enlarge through institutions the together-instincts and subdue the apart-instincts was the highest task in sight."

Let those who imagine that the recent appearance of three Irish representatives in the English House of Commons, who took the oath, signed their names and addressed the Speaker in their own native language (Gælic), a joke more or less grotesque, read the article in the *Review of Reviews* for August on "The Gælic Revival in Ireland," by Thomas O'Donald, one of the three members alluded to; if they go no further they will find food for thought. It is startling to the man who is cock-sure that the Anglo-Saxon is the permanent curator of the future culture, as well as of the future wealth of the world, to learn that there are a million people in Ireland who still talk the Gælic, and that after six centuries of practical disfranchisement they still cherish the ancient tongue so adequate to the purposes of love and song. That there is a revival of interest in this language and the spirit that preserves it, both at home and abroad, is a fact of great interest to the student of poetry, as well as of races. If this article awakens a spirit of incredulity in the reader let him consult Book V. in Stopford Brookes' surprisingly rich "Treasure of Irish Poetry in the English Tongue," recently published, which will enable him to locate the names, Lionel Johnson, W. B. Yeats, "A. E.," the nom de plume of George W. Russell, Moira O'Neill, Katherine Hinkson, Jane Barlow, and many another, which go to prove that the poetry and the poetic spirit, so persistently left out in the political and economic equations of this commercial age, are elements that will not stay out; they must be reckoned with sooner or later.

As might be expected, the August *Atlantic* comes to us with an all too brief but most admirable tribute to John Fiske, the story of whose literary life is interwoven with the story of the *Atlantic Monthly*. Most of his writings, outside the great books that preclude such publication, came to the waiting world through the pages of this high organ of culture; and this short note is a miniature literary biography. His first contribution to this magazine was in August, 1864, when he was twenty-two years of age; his last one was his "Reminiscences of Huxley," in February, 1901. Thirty-seven years of mortal time intervening, years of wonderful fertility, years of unmeasured though largely unconscious leadership, for though he himself is quoted in this article as saying, "All I can do is to state things," he could so state things that they instantly became ideas marshaled in such an order that they awakened conviction, formulated principle and shaped lives. It is interesting to read from so authoritative a source the story of his precocity, which, we are told, rivals that of Macaulay or John Stuart Mill:

"At seven he was reading Cæsar and Josephus; at nine he had read the greater English authors; at thirteen all the great Latin ones; then he proceeded to master Greek, German, and the Romance languages; at seventeen and eighteen he began Hebrew and Sanskrit, and in college he added a half dozen other languages to his list."

We are told in this article that Darwin wrote him on finishing the reading of his "Cosmic Philosophy," "I never in my life read so lucid an expositor." This is a happy characterization. He was a man who interpreted philosophy, science and history in terms of religion, "a friendly, very human man, fond of his home, his books and his music. His life was that of the true scholar and he must be measured by his high aims and tireless industry."

There are certain profitable experiences that are peculiar to the editor, who lives in intimate relation with the publishing department of his paper. Such experiences belong to the senior editor of UNITY, and lead him to thank, in our editorial columns, the many subscribers who with their remittances have sent greetings, congratulations and advice to the Tower Hill retreat. Much of this correspondence would be interesting to our readers were it proper matter for publication. Although UNITY has held steadily to its course into its twenty-third year and for aught we can see is good for another twenty-three years, some of our correspondents seem to still hold it tentatively, and every now and then some one out of love for the editor commends the "hari-kari act." One old and faithful subscriber, who thinks "UNITY has earned its birthright," has now come to think "perhaps it has earned its right to die, because it is easy now to step from one church to another, and many churches take

members without a subscription to *a* creed or any creed, and inasmuch as UNITY has helped bring this about its struggles may fittingly come to an end." Another correspondent writes, "I trust you will be able to keep on the good work. We need UNITY as an example to others as to what an honest, fearless paper can do in the cause of truth and right. We have so many subsidized sheets." Another writes, "This is the first time in my checkered career that I have forgotten my UNITY subscription day since it came into existence. We cannot get along without it. It is the one paper that we read from beginning to end almost at a sitting. May it always prosper and continue in its abiding place in the hearts which would gladly do more for it." To several "old subscribers," who, as they are nearing the realm of silence, have been compelled to write us regretfully of circumstances that prohibit their renewal of subscription, we have written, "You have won the right to a life membership in the UNITY circle. So long as it is welcome and while we two do live it will continue its visits to you." To any other "old subscriber" who may be driven to the wall and dreads the severing of the tie because there is no money for the subscription, we say that UNITY is always in need of money, but it is not published for money. Co-operation is worth more than a year's remittance. So long as you are willing to *work* with us for the cause we will not at this end of the line forget the nuptial charge, "Whom God hath joined together let no man put asunder." We thank the friends for their co-operation and encouragement and will go right on trying to deserve the same.

The Congress of Religion; What Is It For?*

Reprinted from the Reform Advocate of Aug. 8, 1901.

UNITY exchanges travel slowly to Tower Hill and the issue of *The Reform Advocate* for July 6th has but recently found the Editor of UNITY in his Wisconsin retreat. The leading article in that issue is addressed to the secretary of the Congress, putting a question which he has no desire to evade, but which he has no right or ability to answer. Organizations of the nature of the Congress, such as deal with ideals, principles and motives and not with dollars and cents, evade definition. And still the question of *The Advocate* is a legitimate one, so I am glad if it deems it of sufficient importance to give its readers the opportunity to read once more the only authoritative interpretation of the purpose and scope of the Congress that I know of.

The first is the article of incorporation as filed in the state capitol at Springfield, Ill. This statement has received no change and as the present writer understands it, there has been no desire to modify it in the letter, and no intentional departure in the spirit. It runs as follows:

"To unite in a larger fellowship and co-operation such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future."

At the sixth session held in Boston, April, 1900, through a committee consisting of Rev. C. F. Carter, Chairman; Rev. S. M. Crothers, Rev. R. Heber Newton, Rev. C. L. Noyes, Rev. F. E. Dewhurst, Dr. L. G. Janes, Mr. Edwin D. Mead, Vice President E. P. Powell and the secretary, the following resolutions were reported after careful deliberation and were unanimously adopted:

"The Congress of Religion, assembled at Boston in its sixth general session, would set forth the spirit that it seeks to promote and the principle for which it stands.

"It recognizes the underlying unity that must characterize all sincere and earnest seekers of God and welcomes the free expression of positive convictions, believing that a sympathetic understanding between men of different views will lead to finer catholicity of mind and more efficient service of men. Hence, it would unite in fraternal conference those of whatever name who believe in the application of religious principles and spiritual forces in the present problems of life.

"Believing that the era of protest is passing and that men of catholic temper are fast coming together, it simply seeks to provide a medium of fellowship and co-operation where the pressing needs of the time may be considered in the light of man's spiritual resources.

"It lays emphasis upon the value of this growing spirit of fraternity, it affirms the religious value and significance of the various spheres of human work and service, and it seeks to generate an atmosphere in which the responsibilities of spiritual freedom shall be heartily accepted equally with its rights and privileges."

Still further, at its last meeting recently held in Buffalo, the following resolution was reported by a committee consisting of Dr. L. G. Janes, Dr. Israel Aaron, Rev. Burris A. Jenkins and Prof. Walter G. Everett:

"The Congress of Religion, at its seventh annual session in the city of Buffalo, recognizes the growing conviction of earnest people of every religious faith that the most fruitful and enduring basis for associated effort is to be found in a common search for the ideal and unformulated truth, and a united effort for the application of the essential spirit of religion to the practical affairs of life, rather than in agreement upon dogmatic premises; and will continue to offer a common platform for such fraternal conferences as will forward these desired ends, on the basis of absolute mental liberty and respect for individual differences."

The above constitutes, so far as I know, the only authoritative statement of the object of the Congress. No one has a right to speak for it. But as the Congress has interpreted itself in its programs and so far as it has been my own conscious purpose as secretary to represent it and carry out the wishes of the Board as I understand them, the clear statements of the editor of *The Reform Advocate,* one of the vice presidents of the Congress from the start, as set forth in the article in question in the issue of July 6th, may well be taken as an admirable statement of the purpose of the Congress up to date, and its achievements have been in this direction, viz:

"The rallying center of all that feel that religion has a mission for *this* world. Its voice has gone forth in the name of religion to stir the social conscience of the age. * * * It has been a religious inspiration for *this* world and life. It has tried to sound the message of the eternal verities of which humanity is destined to be finally the triumphant and happy possessor."

One need but cast a superficial glance at the programs of the several sessions of the Congress of Religion to see how emphatic has been its concern for this world problems, civic integrity, social honor, domestic purity, the religious and ethical training of the young, the amelioration of the life of the poor and the reconciliation of the sadly antagonized social and economic forces now at work in society.

To speak only of the last three programs which alone are before us, we have but to call attention to the addresses at Omaha by Prof. C. Hanford Henderson, of Brooklyn, on "The Social Conscience;" "The Growth of International Good Will," by H. M. Simmons, and the address in the same direction by David Starr Jordan, and "Our Social Problem," by Rev. J. W. Frizzell.

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* This article contributed by request of the Editor to the Reform Advocate is here reprinted, hoping that it will serve the same purpose here as there, viz.: state in condensed form the hopes and the acchievements of the Congress of Religion.

At Boston there was the notable address on "The Curve of Social Progress" by Prof. Edward Cummings, of Harvard; "The Religious Motive in Political Life," by Mayor Samuel M. Jones; "Democracy in Religion," by M. M. Mangasarian; "The New Social Science," by Dr. Nash, of the Episcopal Divinity School of Cambridge; "Religion as a Vital Factor in Industrial Problems," by Mrs. Frederick Nathan, of New York, and "The Church and Social Unity," by Charles B. Spahr, of *The Outlook* staff.

In Buffalo the first session was given to the discussion of "The Problems of Religion in Home and School," and three notable educational institutions were represented in the discussion. The second session was given to the discussion of "The Problems of Religion for the World of Business," Prof. Jenks, of Cornell University, speaking of "The Social Effects of the Concentration of Wealth," and Mrs. Florence Kelley on "The Work of the Consumers' League." Another session was given to "The Problems of Amusement and Their Relation to the Church"; still another to "The Problems of the State," when eminent specialists spoke of "Religion as a Factor of Citizenship," and "Religion in Relation to Public Ownership."

This enumeration of titles and speakers is sufficient to indicate how persistently has the Congress had in mind this very emphasis urged by *The Reform Advocate.*

But the Congress as interpreted in its programs and represented on its platform has never forgotten that ideas are things. It has seemed to assume the principle dear to *The Advocate* that the world is to be saved by thought, that culture is always in league with religion, that there is no useless scholarship, and that the only way out of the thought perplexities in religion and morals is by going through them, not by ignoring them. So the Congress has taken a wide range in discussing thought problems, and if in one or two cases the choice of speakers and the accidents of programs led to the discussion of theological questions in which the readers of *The Advocate* and its editor took small interest, still this constituency, as well as the Congress in general, stood respectful witnesses to sincere discussion, honest scholarship. Those who have long since been persuaded of the *falsities* involved in the theological problems represented by the doctrinal words "atonement," "redemption," etc., etc., have still an abiding interest in the discovery of the *truth,* historical and spiritual, represented by these words. It was Dr. Harris, a Jew, that at the recent Congress in Buffalo reminded the audience that Paul as well as Jesus was a Jew and that his special doctrines and particular enforcement of the same could never be adequately understood until they were studied in the light of his Jewish environment and antecedents, for they, too, represent the thought environment of his day.

But as it seems to me the still most significant and most needed as well as the most inspiring mission of the Congress has been the fostering of the spirit of fellowship, cultivating fraternity across dogmatic lines, ameliorating racial antipathies and sectarian antagonisms. The great word of Dr. Hirsch in the opening sermon in Omaha, as well as the message in the opening sermons by Rev. R. Heber Newton at Boston and Dr. Thomas at Buffalo, were contentions in this direction. While *The Advocate* is quite right in claiming that the Congress has no peculiar discovery in this direction and that its work it not unique, it is still true that there is too little of it in the world and that combination in religion still lags far behind the application of the same principle in the commercial and educational realms. That there is need of this message and of this work finds new illustration to the mind of the writer in the fact that in the very issue of *The Reform Advocate* containing the article which called forth this communication, there is a report from *The Jewish Chronicle* wildly protesting against the appearance of eminent Gentile laymen on the platform of the Central Conference of American Rabbis at its recent meetings. This it considers "a sacrifice of dignity." It says: "Let us forever have done with this accursed trait in our nature, that of cringing to the non-Jew." It considers their presence an indication that the "Conference stultifies itself." Certainly as I understand it, this is far afield of the spirit of the Congress. What if there should be a little too much rhetorical complimenting and speakers on both sides of the line should slightly overdo the courtesy business, for heaven's sake, let us overdo this thing a little in view of the awful exaggerations of ridicule, vituperation and abuse that the centuries have dealt in for theological reasons. There are but shadowy bypaths leading from one denomination to the other inside of Christianity and scarcely a squirrel track traceable between Judaism and Christianity where there should be highways over which a large spiritual commerce and intellectual exchange is continually carried on.

Dr. Cone, at Buffalo, in a remarkable paper, highly commended by Dr. Harris, of New York, showed how there is a growing harmony coming among all Biblical scholars concerning certain fundamental questions that were once objects of bitter contention. The Congress has tried to make obvious this growing harmony and to bring the thoughtful laymen and laywomen into conscious recognition of this fact. I for one have rejoiced greatly in the unity of spirit developed by the Congress in the presence of diversity of church labels and theological antecedents. The last session in Buffalo met in auditoriums that were under six different religious auspices, reaching from Jewish temple to Presbyterian tent, and there was no compromise of integrity or shading of outspokenness on the part of any speaker necessitated by this diversity of auditoriums.

The Congress has in its brief life of seven years held sessions in three different Jewish temples, two Presbyterian churches, three Congregational churches, two Unitarian churches and one Universalist church. In the way of local congresses it has gone to the aid, encouragement and broadening of three Universalist churches, one Congregational church, a Jewish movement, a Presbyterian church and two Independent movements. The growing harmony of scholars set forth in Dr. Cone's paper, alluded to above, has been realized more and more clearly on the platforms of the Congress in each succeeding session, no less than nine of the leading universities and theological schools in the country being represented on the Buffalo program; and these came not only with the frankness that belongs to academic teaching, but with the cordiality and heartiness that spring out of a sense of a unity of religious interest and the *esprit de corps* of ethical leadership.

Its officially printed word in pamphlet reports has gone far and wide into reading rooms and libraries of the leading colleges and divinity schools of the country, and has been read by ministers of all shades and professors in many departments of learning; and not a few of the common people have listened to its word. Its less official word in the pages of UNITY, the accredited organ of the Congress, has gone much farther.

I have already taken more space than I meant to. I have not tried to vindicate the Congress, still less to justify the inadequate work of its secretary. The Congress has done but little of the work possible to it, but it has done all it could with the support it has received. Give us more funds and we will carry out more of the world-helping schemes suggested in the columns of *The Reform Advocate.* The saddest proof of the prophetic quality of the Congress lies in its meager support. Few churches trust it. Few ministers of religion support it. Still the sectarian spirit abides and the ecclesiastical anxiety retards the cause

of spiritual fellowship and ethical co-operation. A ghetto, physical or spiritual, enforced by Christian prejudice and dogmatism, is a shame and scandal to Christianity; but a ghetto, physical or spiritual, enforced by Jewish hesitancy to accept fellowship and co-operation with their Gentile neighbors, to give companionship where companionship means no compromise, brings shame and scandal to Jewry.

The Congress is still groping towards its mission. It has held its very name plastic, subject to revision, which of itself marks it as a unique religious organization. When it found that "societies" as such took little interest in it and that its constituency was largely individual, it dropped from its title the words "Religious Societies." When it found that friends from across the sea were looking for fellowship and hoping for co-operation, it dropped the word "American" from its title. When it found that orthodox scholars and friends were interested in it and anxious to become a part of it, it dropped the theologically doubtful and misleading word "Liberal" from its title, not from cowardice or vagueness, but in the spirit of hospitality, fairness and scientific accuracy, and it has become the Congress of Religion.

Let me say in conclusion that whatever the Congress has accomplished in the past it owes much to the generous support of the constituency represented by *The Reform Advocate,* and whatever it is to do in the future this same constituency can, if it accepts the opportunity, have large part in the shaping of its policy, the directing and creating of its energies.

I send this too lengthy communication as a greeting to my co-laborers in the Jewish ranks, glad of the opportunity of confessing my personal gratitude as well as the obligation of the Congress to them; and as a solicitation of the continuation of the same support, and the pledge on my own part of the same hearty and frank reciprocation as has characterized our intercourse in the past. That fellowship is possible without compromise of individual integrities or intellectual idiosyncrasy is, I believe, proven by the experience of *The Reform Advocate* and UNITY and the editors and constituencies of the same.

Cordially in the interest of more co-operation, more and better co-operation, because based upon a deeper understanding of our common problems, common strength and weaknesses.

JENKIN LLOYD JONES.

General Secretary of the Congress of Religion, Tower Hill, Spring Green, Wis., July 27, 1901.

The Anti-Slavery Alphabet.

DEAR UNITY.—I return your lines with corrections from the original with the missing lines added as requested in your issue of July 1st. Hoping that you will reprint the poem in its completed form. It was written by Ann Preston, M. D., a noted graduate of Woman's Medical College of Philadelphia and once president thereof. She is long since deceased. The lines were first printed for an Anti-Slavery fair held in Philadelphia in 1846. MARY P. WILSON.
3734 Westminster st., St. Louis, Mo.

A is an Abolitionist,
  A man who wants to free
The wretched slave and give
  To all an equal liberty.

B is a Brother, with a skin
  Of somewhat darker hue;
But in our heavenly Father's sight
  He is as dear as you.

C is the Cotton field, to which
  This injured brother's driven,
When as the white man's slave he toils
  From early morn till even.

D is the Driver, cold and stern,
  Who follows, whip in hand,
To punish those who dare to rest
  Or disobey command.

E is an Eagle, soaring high,
  An emblem of the free,
But while we chain our brother man
  Our type he *cannot* be.

F is the heartsick Fugitive,
  The slave who runs away,
And travels through the dreary night,
  But hides himself by day.

G is the Gong, whose rolling sound,
  Before the morning's light,
Wakes up the little sleeping slave,
  To labor until night.

H is the Hound, his master trained
  And called to scent the track
Of the unhappy fugitive
  And bring him trembling back.

I is the Infant, from the arms
  Of its fond mother torn,
And at a public auction sold,
  With horses, cows and corn.

J is the Jail, upon whose floor
  That wretched mother lay,
Until her cruel master came
  And carried her away.

K is the Kidnaper, who stole
  That little child's mother—
Shrieking it clung around her, but
  He tore them from each other.

L is the Lash, that brutally
  He swung around its head,
Threatening that "if it cried again,
  He'd whip it till 'twas dead."

M is the Merchant of the North,
  Who buys what slaves produce;
So they are stolen, whipped and worked,
  For his and for our use.

N is the Negro, rambling free,
  In his far distant home,
Delighting 'neath the palm tree shades
  And cocoanut to roam.

O is the Orange tree that bloomed
  Beside his cabin door,
When white men stole him from his home,
  To see it never more.

P is the Parent, sorrowing
  And weeping all alone,
The child he loved to lean upon,
  His only son, is gone.

Q is the Quarter, where the slave
  On coarsest food is fed;
And where with toil and worn,
  He seeks his wretched bed.

R is the "Rice swamp, dank and lone,"
  Where weary day by day
He labors till the fever wastes
  His strength and life away.

S is the Sugar, that the slave
  Is toiling hard to make,
To put into your pie and tea,
  Your candy and your cake.

T is the rank Tobacco plant,
  Raised by slave labor, too.
A poisonous and nasty thing
  For gentlemen to chew.

U is for Upper Canada,
  Where the poor slave has found
Rest, after all his wanderings,
  For it is British ground.

V is the Vessel, in whose dark,
  Noisome and stifling hold
Hundreds of Africans are packed,
  Brought o'er the seas and sold.

W is the Whipping post,
  To which the slave is bound,
While on his naked back the lash
  Makes many a bleeding wound.

X is for Xerxes, famed of yore,
A warrior stern was he;
He fought with swords. Let Truth
And Love our only weapons be.

Y is for Youth, the time for all
Bravely to war with sin;
And think not it can ever be
Too early to begin.

Z is for Zealous man, sincere,
Faithful, just and true;
An earnest worker for the slave.
Will you not be so, too?

The Seventh General Meeting of the Congress of Religion.

War and the Young Man.

A PAPER BY SMITH BAKER.

The time has come when those engaged in scientific pursuits should seek not only to shorten the period of war, but to propose some measure which will surely mitigate its worst consequences and prevent its so frequent occurrence.

Scientifically speaking, any such measure must be derived from a careful study of war itself, and of its bearing upon the longevity, health, ultimate success and morals of those who engage in it.

It seems to be provable that war is, at best, an unfortunate waste of intelligence and energy, and that were this waste applied to civil affairs; both individuals and nations would, generally speaking, be much the better off. That there are exceptions: that there is occasionally something to be collectively gained from the excitement, the devotion to an ideal, the experience of preparation, and even the conflict itself; that certain individuals seem to require just this to awaken them from temperamental abeyance, and incite even their best traits to useful activity, need not be denied, in order to admit the weightier fact, that, as a rule, both nations and the subjects which compose them become to a demonstrable degree so abnormally self-centered, as well as degraded by every war that monopolizes attention that proportionately long and active periods of peace are always required in which to recover anything like the ante-bellum status. The fact is, progress is not, as a rule, made by war. At best war simply emphasizes opportunities, and often, even in this way, but hinders rather than helps, because it prematurely requires endeavor at hands which it has in little or no sense rightly educated for the new work. That such opportunities do not during times of peace always so vividly awaken notice, is no reason for doubting that were times sufficiently ripe, every field of industrial activity, every philanthropic need, every opening for legitimate aggrandizement would surely command, not only recognition, but eventually, the holier victory of peace. Likewise, it certainly obtains that every intelligent consideration of patriotism, of neighborliness, or of Christian life, requires that as speedily as possible all that is now directed to the furnishing and conduct of war, shall be used in furtherance of the real needs of a peace, which, while lasting enough to admit of rational adjustments, shall yet be made strenuous enough to satisfy the utmost vigor.

In attempting to ascertain the actual effects of war upon those who engage in it, only the results of a comparative study of many individuals from both rank and file can be accepted as proper ground for anything like definite conclusions. That such a study has yet been sufficiently made, cannot be said. At present, one is limited to statements of intelligent past-soldiers themselves, and to whatever personal observation opportunity may chance to have afforded. Nevertheless, in this way sufficient data have been found to somewhat thoroughly convince one that, generally speaking, the influence of war upon those who have fortunately survived its worst evils, has been to prevent and obviate their prosperity rather than it promote it. In fact, there appears to have resulted to the majority such a positive unrealization of growth and aptitude that anything which war has given them cannot be accepted justly as constituting an equivalent. Says one, who long ago went through it all and has since been a close companion and student of his veteran friends, "I can hardly put into words what I wish to say; but it seems to me that the old soldier, when judged by what could have been expected of him otherwise, is seen to pretty generally lack something, which, to my mind, consists chiefly in being unable to set and keep himself going. He certainly lacks in self-reliance, in physical endurance, and in what may be called constancy to anything like a high purpose in life"—a summary characterization which in many instances at least observation tends rather strongly to confirm.

In detail it thus far appears that the repeated and varied exposures, insufficient or non-supporting food, vitiating and weakening habits, repeated shock, and often the wounds and diseases and their results necessarily incident to army experience, have so thoroughly and permanently maimed and exhausted the soldier that when he returns to civil life he has not the dynamic preparations requisite for its common needs; a condition that is shown by the fact that so frequently, instead of being self-directing, some one else must necessarily point out the way for him; some one else must take the brunt of responsibility for execution; in fact, that upon some one else he must in all important matters rather exclusively lean. Moreover, we have to note that in consequence of this there sooner or later develops an abiding consciousness that not only has there resulted such a lack of initiative and vigor, but further, that life, in every civic sense, is a rather signal failure, or else precarious to a most unsatisfactory degree.

But what does all this evince save that the really emasculating influence of the school in which he has been so long and so sedulously trained, and, as a rule, while still so young, has actually resulted in a most unwarranted arrest of development, at an obviously immature point; that, in fact, the most sacred right belonging to humanity—the right to grow into such fullness of stature and grace as natural endowment has provided for; the right to be as fully prepared as possible for all the privileges and duties appertaining to personal life, to citizenship, and to the higher hope—that all this has been ruthlessly interfered with, and at just the time when his possibilities were most plastic, and so most capable of being trained in other, more satisfactory directions? Is it weak or disrespectful to submit that this is something which no advantage that war usually gives can justify? Science tells us, even if our heads and hearts do not, that when we thus interfere or permit interference with individual growth, whether in military or civil life, in industrial or educational or social circles, or even in the home or church, we are assuming a responsibility for which we shall have to answer both at the bar of biology and at that of the Spirit which prompts to truer conceptions and juster practices. Certainly, the evidence thus far considered goes to show that during the time the soldier was being so stunted, maimed and mis-developed, he needed, as never before nor after, not the questionable environment he was in, but such a one as would have afforded the constructive guidance of a clean philosophy, the consolations of a true religion, the protection of a reliable companionship, and the wholesome, accurate instruction which fits rather than unfits for personal reliance, and for domestic and social prosperity.

Face to face does such an investigation of the past soldier also introduce us to himself and his companions

when first they went to war. Watching them as they marched away, who could have failed to notice the comparatively youthful aspect of the great majority? Indeed, we have simply to remember that the age of enlistment the civilized world over is usually but seventeen or eighteen years, to see how naturally this had come to be; a fact, moreover, which makes it imperative that we proceed even more thoroughly to study the adolescent as he goes to war, than it has been for us to get an accurate characterization of the older man as he comes from it. Fortunately, through the enterprise of certain physiological and phychological investigators, adolescence, the second great evolutional period of human nature, has now been sufficiently well observed to enable one to affirm, at least, that at the present age of enlistment and endraftment the young man has but just emerged from, or else is still thoroughly submerged within, the most unstable, rudderless and sensitive period of human life; and so is correspondingly susceptible of being impressed and deflected. As yet his bones are yielding, his muscles tender, his circulatory, digestive, and excretory systems unequally developed, and his brain and nervous system immature; while, owing to the fact that he has but just come over from the absolute egotism of childhood into the vague, dreamy, introspective and romantic altruism of adolescence, his mind, likewise, is, comparatively speaking, still but inco-ordinately or otherwise poorly furnished or disciplined, or both.

In fact, he has virtually been born again, and truly enough; but, instead of into fullness of wisdom and stature, simply into the stark rawness of a new life, which yet needs several years for proper ripening. From the serious depths of his spontaneity comes what Professor Peabody designates his "passion for reality," evinced unmistakably as the natural idealism of his new life. Out of his half-knowledge comes the mighty constraint to ever active experiment and adventure; from his vague yet persistent reveries the impulse to break away from old, habitual bonds, and to live in a world of unbounded enthusiasm; and, from the extravagant "sweetness and stoutness of spirit" and the all-inclusiveness of his emotional grasp, the "sublime audacity" to scale every height for the sake of that conquest or aggrandizement, which he supposes will be for the benefit of everybody concerned. Moreover, he is now so impressionable that he has but to imagine himself, or actually come into close or prolonged contact with anything new and attractive, in order to readily become fascinated, and this, to a degree, but little, if any, short of veritable hypnotism—a hypnotism which altogether too frequently but reverses the whole series of his dominant tendencies, and leaves him stranded in some slough, from which there is little hope of his soon if ever being rescued. When thus hypnotized and controlled he can be easily made to offer his all for any particular "cause" which may happen to be suggested to his attention, and even to most religiously make any sacrifice demanded at its altar. Generally speaking, the best that can be truly said of the young man is, that he is an older and either a worse or better man in the making—the outcome of which will depend, does depend, most largely upon the environment into which he is projected.

When once a war-cry is sounded, what happens to him, ordinarily? We all know. We have seen his cheeks glow, heard his huzzas, felt the force of his virgin enthusiasm, wished we were young again to join with him, and have bid him godspeed on his glamourous way to glory. If he has not read in Emerson that "Every great and commanding movement in the annals of the world is the triumph of some enthusiasm," he certainly has heard the stories of glorious days before his time, and now feels all the tiger as well as manhood within rise up in one grand longing to be able to exceed every one of their much-applauded feats of valor, while the warm tides of his young soul are felt to be truly prognostic of success, as well. He catches the hot breathings of the Time-spirit and doubts not he is needed for both his country's safety and honor. He sees others enlisting and then marching forth clad in the attractive habiliments of war; and, close following, Imitation, like a siren, woos him to do likewise. He now dreams of conquest, of glory, of recognized honor; and most enthusiastically helps in turn to swell the tide which in time carries him away on its bosom.

A picture of all this most vividly comes to mind, after these well-nigh unto forty years. Some one ambling along the road, crying "War meeting tonight."

The hurrying tramp to the old tavern ball-room, already packed with men and boys. On its platform, the leading "war-democrat" from the near city, making a most impassioned speech. Following him, a general, in uniform, fresh from the front, with many large words about the "Union," the "rebels," and the "copperhead stay-at-homes." Then the coming of a major, with his magnetic singing of "Take your gun, and go, John." And, as he reached—

> "Shall we shame the brave old blood, John,
> That flowed on Manmouth plain?"—

what a tension of loyal devotion, what determination to dare and do all, arose in almost every breast! And, again, when the smart lieutenant invited those who could to enlist, what a crowding forward was there, what a quick succession of signatures, brave offerings of neighborhood bounties, as well as inspiring, generous pledges of care, for dependent ones left behind! How the place ever sustained the unloosed tides of partiotism, the din, the crush and swell of everybody, is a mystery. Surely then, if ever, war was entirely "justified" in the minds of those either encouraging or participating; and surely then, if ever under such circumstances, the human mind clarified itself, and the human spirit grew nobler.

But, as we plodded homeward through the October rain, what actually happened? Our feelings, tending naturally to deep discussions, soon began to flash up in anger against the anti-war party; and, finally, to express themselves in such irrational explosions, that soon the whole group were in a wild tangle of oaths, and fists, and kicks, pushes and clinches, which resulted, eventually, in an universal downing of everybody into the thin, and deep, and plentiful mud! Our enthusiastic patriotism, so-called, was undoubtedly glorious in conception. But, alas! what a typical outcome—even of so many wars on a grander scale—was our use of it! And the young men, who, carried away by the mob-like wave of the evening's enterprise, had enlisted, what a true picture awaited them, as us, of all that war really means, even under such auspicious circumstances. Strapping, blood-full fellows were they as they went forth; but, the coming back—if ever—what a memory did their appearance constitute, for all to retain! Certainly a memory in little sense justified by war, as such!

As the young man reaches camp and field, what an assembly and force of circumstance is there almost necessarily found, to overwhelm his own individuality, and to conform it to that of someone else. All who know anything about this, as it really comes to him and not to his older compatriot, need not hesitate to say most emphatically, that it is not a matter to be ignorant of, nor pooh-poohed, nor forgotten. Away from home, and homesick—away from mixed society, and craving fellowship—away from civil restraints, and held exasperatingly in the clutch of military recklessness—away from the steadying, uplifting influences of his old life, and now enmeshed in the many-varied strands of the new—away from the respect that is otherwheres paid to self-control and self-direction, and

now domineered by others, who, in turn, have been trained in the strict school of absolute obedience and dependence;—what wonder that with his immaturity, his inexperience, his fallacies, his filmy standards, his insatiate romance, the young man so often succumbs to the deleterious influence of military life, or that, as his education and growth here go on, he fails to proceed in a number of the most desirable directions, and, instead, proceeds step by step in certain other ones which unfit him so markedly for the steady, civil life, to which he returns?

It certainly is not strange; indeed, the wonder is that he so often does emerge from his military experience with anything like integrity of body, or mind, or heart. And certainly it is the very scum of mockery to hold him anything like exclusively or even chiefly accountable for failure, or for the vitiating indulgences and habits, or even the awful train of specific diseases, which so frequently contribute to it, and the subsequent miseries of the families to which he returns. Actual accountability must primarily and chiefly rest elsewhere; even with those who should have so pre-estimated their function as to have peremptorily interfered, either with the declaration of war, or else with the involvement of such young men in its toils.

Saying this brings us inevitably to those upon whom the actual responsibility for both the war and its influence upon the great majority of its adolescent sustainers eventually rests; namely, upon the Sovereign Power itself, whether democratic or imperial. For, as a matter of fact, this sovereign power universally assumes, that back of all executive responsibility, every legislative enactment, all diplomacy, each international trial by force, or skill, or arbitrament, there stands always the one mighty consensus of adolescent strength and willingness and ambition, which can be legally relied upon as well as easily excited to enthusiastic action, either for enforcement of decrees, correction of blunders, or winning of spoils; and this, no matter how truly patriotic or otherwise the exploited "cause" may happen to be. Not a sovereign in the world but who feels that whenever desired or needful, he can rest his effective energy and his stability upon the shoulders of those who, as we have seen, are yet too young to have critical convictions. Nor is there any legislative body that does not rest its power ultimately upon these one, which, upon his own motion, would hesitate to demand either their enlistment or endraftment. Every sovereign power so presumes upon the universality of the sentiment—

> So nigh is grandeur to our dust,
> So near is God to man,
> When duty whispers low, "Thou must,"
> The youth replies, "I can!"

that it readily finds, at least, self-sufficient ground for saying, that whenever considered even but expedient, the young man shall, of course, leave all, endure all, if necessary, lose all, in order that what it considers and affirms to be "the cause" shall be sustained. Nor is it a marvel, if expectations are speedily realized. For we must remember, that it is from those whom the youth has noted to stand high in church or state, in society or finance, that the forceful invitation and gilded constraint originally came, which now have moved him as by an irresistible inspiration. Moreover, that sustaining these in all their demands has been the tide of popular interest, which, if not comprehending, yet is always potent to stir and hold the minds of the more impressionable classes. Sovereign power knows this; and, knowing, hesitates not to make use of it upon whatsoever occasion it may seem desirable or necessary; even though it knows equally well that the influence of all the actual experiences of camp and field upon human nature, especially that of the younger order, is apt to be as direful as it is irrevocable. Nor does it stop with this. There is much to show, that, after all is over,—after the fixed impressions of camp life, the fever-stricken cot, the saloon debauchment, the brothel, the irresponsible indolence; after the horrors and dangers of field—the whistling ball, shock of carnage, awful fate of close comrades; after the lessened self-respect and self-control, the substitution of debasing appetites, and the development of antipathies to civic interests; after, in fact, all the unfitting for domestic, social and business life there prevails a quite universal tendency to self-complacently say: "Well, if he didn't know enough, couldn't be strong or pure enough, had not spirit enough to stand and succeed, then good enough for him; let him fall or fail, as he ought." And worse, fully knowing the onerous consequences, sovereign power has the additional arrogance to gaudily increase and gild the force of its original demand, by self-adulatory welcomes home and promising the low-plane bribe of an after-service pension, as a patriotic equivalent; and this, in spite of the conceded fact that, of all the debasing influences of after-war days, it, and the notions sustained by it, constitute one of the worst!

How the force of all this showy constraining and deceiving and bribing is focused, so as to produce the effect of utmost self-abnegation, may be illustrated by the incident of a young, reliable dispatch-bearer, who, after forty-eight hours of continuous exposure in the saddle, finally reported to his general at evening, in the rational expectancy that he would be permitted, at least, a few hours rest. "George," said the general, "the picket line must be unflinchingly reported tonight." "But, general, I haven't had any sleep——" "You needn't do it, George, if you are a coward!" was the reply. Well, all night long the picket was looked after faithfully; for, was there not back of the general's hint all the reckless unthought, the vanity, the "cause" affected by those who had made the war a necessity, to be absolutely heeded, regardless of consequences? And George—well, he has had nearly forty years of pain and broken life to pay for it; for which his pension seems rather a demoniacal outrage upon the manhood, which must nevertheless smilingly accept it, from those who first constrain to ruin and then bribe to not see the real cause, in order that adolescent patriotism may be given some show of decent regard. That there is right motive, or patriotic method, or justice in this, I, for one, cannot see. But sovereign power claims to see; and its young subjects accept its affirmations with little or no question.

Believing, then, that war is truly a blot upon modern civilization; assuming that these pictures of the actual influence of war upon the young man are, with comparatively few but undoubted exceptions, which I unhesitatingly grant, true; assuming that the young man himself usually does not, cannot anticipate or avoid this influence in detail; affirming that the so-called "cause" or conception of "duty" which determines his enlistment or endraftment is seldom one for which he is or can be at all responsible, can clearly understand, or cogently reason about; seeing that with his immature and as yet inco-ordinate very impressionable and romantic nature he is practically at the mercy of legislative and executive will, the question arises: What measure can be proposed which shall not only save young men from being involved in war, but which shall likewise most probably make it impracticable to declare war at all, except for the wager of deep principle, for which every man worth the name is supposed to be always ready?

Looking at the question from every humanitarian and rational point of view, and especially from that afforded by scientific investigation, it seems to me that there is clearly possible such a simple, yet none the less practicable, measure; one which, by its own operation,

will necessarily accomplish both the lessening of war, and the involvement of young men in it, except, possibly, upon the occurrence of unexpected invasion, or, clearly tyrannical usurpation of authority, or, needed revolutionary disturbance; for either of which causes, however, there should certainly be an inflexible provision and safeguarding, such as, in fact, will automatically render the young man contingent a last resort, and this only.

Considering, then, that as wars go, they are always prejudged to be necessary, and finally declared, not by younger, but by older, men—those supposed to possess mature bodies, informed and disciplined minds, and reason-controlled emotions; likewise, that if not thus prejudged and declared, then is no war to be considered worthy of respect; does it not follow justly that very same excitable and responsive personalities; nor if any particular war is really worth while, it ought to be so obvious and convincing to those who are primarily responsible for it that they will be glad even to self-sacrificingly give themselves, their fortunes, and their sacred honor for its prosecution, even unto the bitter end? In fact, that these self-same men or similar older men shall themselves undertake to realize the effects of their own decisions—shall actually encounter the untoward influences, endure the suffering and loss, and fight the battles which their judgment and action necessitate?

If it does thus follow justly, then the measure, the only measure, which shall assure such a harnessing of ante-bellum activity, with its responsible motive as a just and equitable recognition of facts requires, is that which shall just so far and as speedily as possible seek to eliminate the young man entirely from military service of any ordinary kind, by raising, step by step, the lowest age of enlistment or of endraftment, until,eventually, this shall stand, the world over, at not less than twenty-three or twenty-five or even twenty-seven years of age; that is, until it shall stand at the end rather than midway of the adolescent period. One thing is certain, such a measure will keep men where they rightly belong, in civil life, until they have reached due maturity and had due experience, both intelligent and rational, upon which to base such vital conclusions. Then, if they choose to elect a military life, it is truly their own affair, both as to the choice and its consequences.

Further, also, such a simple raising of the junior age of military consent or constraint will most effectually interfere with the declaration and prosecution of war itself. When we wish to prevent disease, we now try to get rid of the conditions which are known to be essential to its maintenance. Getting rid of the essential basis of adolescent force, upon which war now so largely depends, will undoubtedly none the less prove to be the readiest way of obviating war itself. Can anyone suppose, that had this been the case, the hard-headed war-parties, both north and south, would have succeeded in forcing our country into the awful conflict of 1861, even though slavery did offer such deep and fertile soil for irrepressible difference and hatred? Would, likewise, the Franco-Prussian war of ten years later, or our recent war with Spain, or Britain's provocation of the Boers, have been possible, had not the young-man contingent everywhere been so readily available? To the extent, therefore, to which this availability can be made impossible, to a like extent will the scourge of war be prevented. Even the advancing of the junior age but a single year would rule out hundreds of thousands, besides being an educational factor, whose value can scarcely be estimated.

Faith in the efficacy of this measure, however, does not blind me to the fact, that almost every venerable custom, every vested interest, and surely every instinct to combat and conquest will unitedly and unremittingly oppose its adoption, to the uttermost. In fact, I see clearly enough that effort, even to secure such an obvious right, cannot bring success, except upon the exercise of untiring patience, devotion, and especially of adequate skill; moreover, that if ever anything is accomplished, it will be only after there shall have been kept up for many years a tireless pressure of intelligence and spirit, on the part of everybody in favor.

In order that this may be, appropriate literature will have to be spread broadcast, animated discussion be encouraged, and radical, intelligent, all-supporting faith be held out to statesmen of every grade. Moreover, it will have to become the clarion voice from The Hague and Lake Mohonk, and every like conference; be made to inspire every Garrison and Phillips and Lincoln; become the theme of essay and poem; be the thought behind the father's labor, the burden of the mother's prayer, the clear insight and decision of the household. Especially must it be the function of every pulpit, to first rightly understand, and then to religiously inculcate all the necessary facts and inductions, in order that eventually it may extend adequate help to secure this, yet another amendment, to the national constitutions and codes of the civilized world.

In this way, according to the operation of the law of cumulative suggestion and effect, I doubt not, that, in God's good time one statesman, one legislator, one jurist, one nation after another, can be made to see the real meaning of the, at present, universal imposition of war upon young life, and to eventually give this meaning expression and stability in national and international law and practice.

Consequently, to this one line of action, with, of course, all that is implied in detail, I urge the thoughtful, positive energies of Christendom. Let it go forth that this is the very pith of principle as pitted against expediency; and then let all hold themselves as bound by every sense of individual and racial good, to, on their knees and by the royal majesty of their conscious rectitude, effectually demand that this war-preventing, young-life-saving measure be realized and maintained forever.

To the front, then, anointed men and women. Constrain the world by all the force of aroused parenthood and true citizenship to believe that the age when young men shall go, or shall be called upon to go, to war, shall be substantially advanced. Constrain it by your pleadings for adolescent rights; by your prayers for the cause of common humanity; and in the name of Christian character. Constrain it by untiring determination and effort, continued even until such time as in the good providence of wisdom and intelligence and righteousness there shall be no more war, except as may be waged between mature men and their mature fellows, and for causes that are as unimpeachable as they are serious.

The ocean was used as a mail-box by a Chicago boy, and the letter he posted has traveled safely 10,000 miles to its destination. January 4, when George S. Baldwin, fourteen years old, was on a trip around the world, he wrote a letter to himself at his home address, sealed it in a bottle and threw it overboard off Madras, British India. In June the bottle was picked up off Mombasa, East Africa, by some Bayuni fishermen, and an Englishman there mailed the letter, which reached Chicago in practically as good condition as when written.—*Selected.*

So many Christians are fighting for toys when God offers to give them a kingdom.

THE STUDY TABLE.

Anglo-Saxons and Others.*

The book whose title stands at the head of this notice cannot fail to be appreciated and enjoyed by the thoughtful man who wishes to find a large and impartial and thoroughly philosophic treatment of the subject of Anglo-Saxon civilization. The book will not find favor with the jingoist—British or American. It reveals too much of the seamy side of our civilization to please the man who is thoroughly satisfied that the Anglo-Saxon race has solved the problems of human happiness and well-being on this earth. This spirit of self-complacency is eminently characteristic of the Anglo-Saxon, and, combined with other dominant qualities, it may account for his phenomenal success in the world.

Mr. Gorren accepts the explanation of Professor Marshall and others, that the roots of Anglo-Saxon success are to be found in the marvellous capacity for independent effort, and the ready acceptance of toil and personal responsibility, as the only means of attaining anything really worth having. "The truth about the English-speaking people cannot be stated otherwise than that the original factor of their ascent to a predominant position in the world has been that keen and immediate feeling for physical convenience which results in what Professor Marshall, properly capitalizing the words, calls a Standard of Comfort—"a high standard as to those material comforts which can be obtained only by unremitting hard work." In the intentness of all classes on physical interests and material possessions, the Anglo-Saxon has come by his opportunity." "In the fight for the markets of the world he is the most apt to be triumphant because he has the supreme gift as an inventor of material things which appeal to the average man of democracy, and because he produces a great many men of the economic type. Anglo-Saxon commercial inventiveness aims peculiarly to decrease the contact of the middling individual with the physical discomforts of life. Material comfort has become, with us, almost a religion; at all events, "it is raised into the region of ethics....In our conservative middle-class there is a solid connection established between a good carpet and godliness." "Our apotheosis of bodily snugnen—and must we say smugness, too?—has had an incalculable power over the mental and moral point of view of millions." The Anglo-Saxon has labored under some curious illusion about himself and his "providential place in the world." He has attributed his phenomenal success to his exceptionally high standard of morality, and he has regarded himself as the chosen servant of the Lord to lead all nations into the true path of happiness. His conquests have always been ostensibly in the name of religion, and for the benefit, material and spiritual, of the peoples he has exploited. But he does not see himself the hypocrite that he is in this respect. "The Anglo-Saxon is not conscious of being a missionary with half a breath, and an excellent commercial speculator with the other."

He has never been able to divide the religious-commercial instinct into two halves. It is of the very genius of evangelical Protestantism to fuse and confuse religious belief and emotion and commercial gain. "The history of the years following the Reformation is full of the most extraordinary examples of simultaneous service to God and mammon that the world has known"—"And it would not be safe to declare that all that had come to an end in our generation. Wherever England or America now has a big trade on its hands, its rhetoric rises to Biblical dignity." "If the foreign critic be desirous of knowing just how this fusion and confusion of sentiments are born and bred, he has only to study the life for a brief while of the small towns and rural communities of the United States. When the American farmer, from Maine to Kansas, reads about the beneficent control of his countrymen at the equator, and makes up his mind that they should bring liberty and enlightenment to benighted races, what he makes up his mind to also is that it is time that the people down there were brought to American 'ways.' American—to wit, respectable—ways of doing business, eating, drinking, dressing, marrying and giving in marriage, and walking on top of this round earth generally." It is doubtless the prevalence of this peculiar state of mind among the average American farmers and merchants that produced such an astounding and unexpected result at the last presidential election. The boasted "superior morality" of the Anglo-Saxon will not bear too close a scrutiny. He has, doubtless, his inherited and temperamental aversions. But races as well as individuals are prone to

> "Compound for those they feel inclined to,
> By damning those they have no mind to."

"We of the English tongue have limited even the meaning of the word immoral to the 'passional' crimes which we are intolerant of in proportion to our small temptation to commit them." There may be an allowable difference of opinion as to the relative respect of Anglo-Saxons and other peoples for the seventh commandment: possibly the contrasts relate more to external appearances than to the inward spirit. Be this as it may be, there are other tests of the moral worth of a people than their attitude toward any specific obligation. In fact, they may formally observe all the commandments, and yet be far enough from the kingdom of heaven. But what if the entire spirit and trend of a civilization be away from the supreme ideals of well-being? The character of a civilization may be fairly gauged by the type of man it takes for its hero. Who is the man the Anglo-Saxon of today delights to honor? The manufacturing king, the railroad magnate, the promoter of great commercial schemes, the man who extends the bounds of empire, and makes a larger market for steel and cotton goods, "the predatory adventurer."

The industrial promoter is the man of destiny today. "Round him rally the loyalties which upheld the arms of conquering chieftains in the medieval state. Useful as he is, no wonder that he has his countrymen behind him! No wonder that the official cloak is outspread to cover any transaction in which things may have occurred that have made the public sense of mine and thine to shy ever so little. But, as a rule, the public wears its blinders tight, and only sees what it chooses to see. Commercial geniuses, men who grasp the philosophy of great industries, these are the men of the age, the necessary men, the commercial giants. To them all things are forgiven because they do much." Alas for the higher ideals of life when "things are in the saddle," and ride mankind to a material goal!

It is in the United States, our author thinks, that this deadly materialism has reached its worst. "Here we find the extreme type of the individual who is marked by deadness to all the solicitations of life, except at the one nerve-center where he feels the world with passion. —The excitement of money-making on the gigantic scale of the princely manipulators may outrank all other excitements in intensity. But no other, when it reaches the topmost pitch, is so exclusive; shuts off a man so completely from the larger number of the sources of sympathy and interest which give value to existence; is so inhuman. In the exercise of their chosen function life holds no ennui for these great representative money-makers; but outside of that all of life is one vast ennui; is of a flatness and tameness unlimitable to the man who has the Latin sociality."

*Anglo Saxons and Others, by Almi Gorren. Charles Scribners' Sons, New York.

There are a number of intensely interesting questions suggested by Mr. Gorren's book, to which, perhaps, no definite answer can be given at present, and which can be settled only by the processes of social and national evolution. It is one of the great merits of this book that it starts these questions—it compels one to think.

One thing, however, the writer has succeeded in making perfectly clear: Civilization and material progress are not synonymous. There are many things infinitely higher, infinitely more important, than material progress or "a Standard of Comfort." And for the furtherance of these higher ends of man's being we must turn to other sources of wisdom, and other inspirations, than these which the Anglo-Saxon has to offer.

W. H. RAMSAY,

All Souls Church.
Kansas City, Mo.

The Evolution of Immortality.*

To those who accept the teachings of Darwinism the main thesis of this book will follow as a matter of course Just as thought, love and moral insight are products of evolution, so also soul, the somewhat that includes them all must be. Somewhere a limit must be placed, such that all below are mortal and all above immortal. There must also be certain conditions in accordance with which beings capable of immortality become possessed of immortality. The church has been wont to declare that man is by his very nature immortal or distinct from the brutes which perish; then it has gone on to declare that some of these are doomed to eternal punishment and others to eternal felicity. This view is no longer tenable; it contradicts the theological doctrine of the humanity of God (John 1:14), and it is without support in reason. Latterly the doctrine of conditional immortality has become popular, and whereas the early advocates of the view sought their defense in Scripture, modern scholars are with increasing frequency making their appeal to evolutionary science. The law of the survival of the fit carries with it as its converse the suppression of the unfit. Who are these unfit? So far as I can see Dr. McConnell is as unable to make a final answer to the Universalist or the materialist as others before him have been. If God allows nothing good to perish and there is some individualized good in every individual, then the Universalist has won his contention, on Dr. McConnell's foundations. And, further, if man, since his first appearance upon earth, has been not merely immortable but immortal, then on the authority of the etymological argument for evolution, the Universalist may declare that the child becomes immortal some considerable time before birth.

Dr. McConnell's answer to the materialist is in part a surrender. He assumes that a spirit without a body is unthinkable. "The material fabric is every moment disintegrating, and at death falls into ruin. Now suppose that before that ruin befalls, the soul shall have been able to build up, as it were, a brain within the brain, a body within the body, something like that which the Orientals have for ages spoken of as the 'Astral Body.' Then, when the body of flesh shall crumble away, there would be left a body, material to be sure, but compacted of a kind of matter which behaves quite differently from that which our sense perceptions deal with. It is a material which, so far as science has anything to say, is essentially indestructible." This "spiritual body" then is in reality material and is practically identical with "the luminiferous or interstellar ether, the mediums through which the 'X-ray' and wireless telegraphy perform their work."

Many discriminating readers will be prejudiced against the author's "Astral Body" hypothesis, in spite of its scientific analogies, because of its seeming dependence upon an uncritical treatment of the resurrection stories of the Gospels. A thoroughly scientific treatment of the subject, too, might have passed unnoticed the influence upon man's immortality, of baptism and eucharist. Bacon, of Yale, is assuredly right in eliminating 28:19 from the original Matthew. McGiffert, of Union, reasons well when he derives Luke 22:19 from Paul rather than from Jesus.

Dr. McConnell's book is rich and intensely suggestive. It will help any one who thinks to right and rational views upon a great subject. I only wish he could have made his conclusion as broad and plausible as the following from Lotze's "Microcosmus," which, I find, I had discovered and marked during my college days:

"That will last forever which on account of its excellence and its spirit must be an abiding of the order of the universe; what lacks that preserving worth will perish. We can discover no other supreme law of our destiny than this."

A. B. CURTIS.

* "The Evolution of Immortality." By S. D. McConnell, D. D. D. C. L. New York. The Macmillan Company. 1901. $1.25.

The Religion of Science Library which the Open Court Publishing Company has been issuing for several years, contains a goodly number of excellent works at a minimum of expense to the purchaser. Just recently a beginning has been made in the publication of philosophical classics, the first to appear being DesCartes' Discourse on Method. Following this comes a reprint of David Hume's well-known Enquiry concerning the Human Understanding and in another volume his Enquiry concerning the Principles of Morals. As every philosophically inclined student is aware these books are written in Hume's most lucid, charming and withal precise style; they carry much clear light into the supposedly obscure things of metaphysical inquiry; and they furnish a comparatively easy path to Hume's skeptical principles that have been the chief factor in revolutionizing the world of philosophy and given wonderful momentum to the development of the modern scientific and empirical psychology. They may by many a one be taken as a substitute for his more exhaustive Treatise on Human Nature, though the latter must remain for the present the work on which Hume's philosophical position among the greatest thinkers of Europe rests.

It goes without saying that the books are artistically printed, in large type, and bound neatly in heavy paper. The first volume, Enquiry concerning the Human Understanding, contains Hume's autobiography, together with the eulogistic letter of Adam Smith and a reproduction of Ramsay's portrait of Hume. Two slight errors have escaped the proof-reader, one on the title-page, where 1777 should be read instead of 1877, and the same error in editor's note to Author's Advertisement. There are fairly good indexes to the volumes. Perhaps no happier selection of philosophical writings could be made for the general reader than these of Hume, who stands by the side of Kant as the prime mover of modern positive and critical philosophy. It is to be hoped that this series will be continued with other classics which have helped blaze through the wilderness of experience the now pretty well traveled roads of scientific and philosophical investigation. W. P. S.

"Grant my request, dear Lord, I pray,
That every mistake I make to-day
May serve, like an angel's touch, to show
How on the morrow I ought to go."

THE HOME.

Helps to High Living.

SUN.—What liberty a loosened spirit brings!
MON.—To comprehend a nectar
Requires sorest need.
TUES.—The pedigree of honey
Does not concern the bee.
WED.—The robins stand as thick today
As flakes of snow stood yesterday.
THURS.—We play at paste,
Till qualified for pearl.
FRI.—I gained it so, by climbing slow,
By catching at the twigs that grow
Between the bliss and me.
SAT.—Though I get home how late, how late!
So I get home will compensate.

EMILY DICKINSON.

The Bravest of the Brave.

Who was the bravest of the brave,
The bravest hero ever born?
'Twas one who dared a felon's grave,
Who dared to bear the scorn of scorn.
Nay, more than this—when sword was drawn,
And vengeance waited but His word,
He looked with pitying eyes upon
The scene and said, *"Put up thy sword!"*
Could but one king be found today
As brave to do, as brave to say?

"Put up thy sword" into the sheath!
"Put up thy sword," "Put up thy sword!"
By Cerdon's brook thus spake beneath
The olive trees our King and Lord,
Spake calm and kinglike. Sword and stave
And torch and stormy men of death
Made clamor. Yet He spoke not, save
With loving word and patient breath,
"Put up thy sword" into the sheath!
The peaceful olive boughs beneath.

Ye Christian kings, in Christ's dear name
I charge you live no more this lie.
"Put up thy sword!" The time they came
To bind and lead Him forth to die,
Behold this was His last command!
Yet ye dare cry to Christ in prayer,
With red and reeking sword in hand!
Ye dare do this as devils dare!
Ye liars, liars, great and small,
Ye cowards, cowards, cowards all!

O God, but for one gallant czar,
One valiant king, one fearless queen!
Yea, there would be an end of war,
If *but one* could be heard or seen
To follow Christ; to bravely cry,
"Put up thy sword!" "Put up thy sword!"
And let us dare to live and die
As did command our King and Lord;
With sword commanded to its sheath,
The blessed olive boughs beneath.

—*Joaquin Miller.*

Teaching Young Birds.

Interesting experiments have been made in rearing birds from the egg, to discover how much instruction the young require to fit them for life, and it is now well known that they have their regular training, more or less severe, as seems to be necessary. The rosy gull, for example, nesting in communities, has early to teach her little family to stay at home and not gad about too soon, seeking society, of which it appears that the whole tribe is fond—even in the cradle. Dr. Roberts, who studied a colony of rosy gulls in Minnesota, found that as soon as the nestlings could crawl they started out with the social tendencies of their race to see their neighbors. Their visits were welcome, too. They were cordially received, either by a bird still sitting upon her eggs, when she coaxed them to cuddle down beside her, or by a mother already blessed with a large family, who cheerfully received them into her nursery and readily undertook their support with her own. When a deserted mother found an infant on its travels she snatched it up by the back of the neck, flew up a little, and gave it a toss toward the home it had abandoned. Sometimes several such flings would be necessary to reach the home, and occasionally the doctor found one whose tender neck was bruised by this rather rude treatment. But what else could she do? Children must be taught! Not all nestlings begin their schoolings so soon as this, for birds living in higher and solitary nests cannot get out so early, and have usually no neighbors to visit. With these instruction begins—so far as mortals on the ground can discover—with the attempt to fly. I hope one need not say at this late day that bird mothers do not usually, if ever, drive away, push off the nest, or otherwise force their younglings out into the world. The larger number of little folk whom I have seen leave the nest have taken flight while the parents were absent, and those seen when parents were near have been marked by the most tender anxiety and help whenever it could be given, and the utmost distress if the youngster failed in his attempt and came to the ground. Stories have several times been told like this from a lady I know. A mother bird finding her nestling afraid to try his wings flew under the twig on which he was crouching, and in some way got him on her back and flew off with him. When a little distance she suddenly gave a great swoop and actually left her burden in the air, upon which he took to his own wings and came safely down.

One may sometimes see a case of discipline like a droll one seen among the domestic inmates of a yard in Michigan last summer. With the regular poultry was placed a small party of ducks and a little pond for their use. The head of this family was a personage of dignity, who loved quiet, and the usual emotional announcement of a fresh egg was exceedingly offensive to his sensitive ear. When an indiscreet hen became too gushing he flew at her, caught her by the neck, dragged her—protesting at the top of her lungs—into the pond and ducked her well.

One of the delights of late June is to make the acquaintance of nestlings at home, when the mother is absent, speaking to them quietly, moving slowly, and if touching them at all only with the gentlest touch of a finger. The young usually show no fear, and will often answer one's quiet talk. I have held conversation in this way with humming birds in the nest, stroking them with my finger, and have talked with—or to—clear-eyed mourning dove babies, fluffy little bluejays, and others. Soon after they leave the nest they are taught not to permit such familiarities.

It is most interesting to see the processes of training that are obvious to us, such as to fly compactly in a flock. The wing exercises, for example, of sandpipers, who fly as one bird—as dwellers on the seashore know—showing one moment all silvery breasts flashing in the sun, and the next instant gray backs that blend with the ocean color and make them almost invisible. This wing practice may be seen over the solitary marshes or low lands of which they are fond, and one realizes that perfection of flight is a matter of much practice, and not of instinct.

All who have watched birds carefully have seen them teach the young to find food, to bathe, to follow, to sing, to fear danger, and other things. Birds brought up from the nest by people never learn some of these lessons. For example, birds so reared are not afraid of the human race. I could give many authenticated instances of this. Then they do not know their native tongue nor understand the calls of their own mother, and do not sing their father's song. A chewink or towhee bunting reared in a house sang the song of an ortolon confined in the next cage and refused to learn the song of his family when placed next a singing chewink. A captive young robin learned the song of a mocking bird, and a young bluejay did the same.—*Olive Thorne Miller.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

Tower Hill Notes.

MISS ANNE MITCHELL AT TOWER HILL.

Again Tower Hill has enjoyed a week's study with Miss Anne Mitchell. The skill and grace shown by this lady in weaving into a harmonious and consistent whole the tangled threads of complicated old folk-lore was never better illustrated than in her lectures on the Nibelungenlied, that mediaeval cathedral built of the crumbling stones of many an ancient literary temple whose forgotten founders would be much surprised, we fancy, could they be confronted with the structures which rose successively on their ancient foundations. Indeed, to a lover of the old Norse stories, pure and simple, when he turns from the archetypal legends which seem to have had their birth in the clouds of heaven and the multitudinous waves of ocean, to these chronicles of the kites and crows of Burgundy and Hunaland, the descent seems great and lamentable; and we find ourselves wishing that Sigurd, Brunhild and Gudrun had never been dragged from their austere repose to masquerade as Siegfried, Brunhilda and Crimhild.

So must have felt Wagner, for his poem and the marvelous wind and wave music of his greatest creation, are drawn far more from the Saga than from the Teutonic mosaic that for centuries usurped its place in current literature.

Of course, being founded upon the ancient myths, there are in the more modern poem many reminders of the grand old Vikings, "whose restless footsteps echo through the corridors of Time," while the advance of material luxury from age to age, enables the later chroniclers to clothe their presentation with the semi-barbaric splendor peculiar to the Middle Ages. Then an interesting element enters with the introduction of Feudal ideas, as when the faithful Rudiger and the chivalrous Dietrich of Bern sorrowfully subordinate their friendship and even their outraged sense of justice to what they have been taught to consider the paramount claim of loyalty to their suzerain.

But the characters are no longer the children of Odin and Erdmutter—they are merely the Berserkers whom we read of as facing death for themselves, or carving their enemies into "spread-eagles," with the same smile of insensitive cheerfulness. The entrancing land East of the Sun and West of the Moon has withdrawn into the morning mist and we look in vain for its enchanted gloom and gramarye.

At the risk of making these notes too long, I am tempted to give the early narrative which underlies the fatal outcome of the Niebelungen epic, for the sake of showing how strong, though often confused, was the moral sense of our early forefathers.

The story goes, then, that Odin, Hoeuir and Loke, the first Scandinavian Trinity, wandering through the ever present forest, encounter Oddur, a human being in the form of an otter, peaceably catching and eating fish by the side of a river.

Loke (the god of mischief as well as of fire) wantonly kills Oddur. Shortly afterward, the three travelers seek and find hospitality in the hut of Hreidmar, Oddur's father, who is also the father of Regin and Fafuir, all of them being powerful magicians as well as giants. The gods foolishly boast of the murder of Oddur, whereupon Hreidmar and his remaining sons seize and hold them for an enormous ransom, none other than Oddur's skin completely filled and covered with gold so that not even a hair shall appear. This ransom Loke is dispatched to procure, his companions being held as hostages.

Loke knows where to find Andvari, a dwarf who controls the gold and gems concealed beneath the waters of the earth. Andvari is seized in the disguise of a salmon after a severe struggle and compelled to provide the ransom, which takes all his available treasure and proves insufficient without a ring which Andvari endeavors to retain. This ring is the symbol and source of universal productiveness, which being snatched from its legitimate uses, becomes forever thereafter the inciter of *covetousness*, a subtle perception of our forefathers on which a whole homily might be written. Confronted with destruction, Andvari yields the ring, telling all concerned, however, that it with the other treasure, will prove the death warrant of everyone who shall possess it thereafter. This curse works itself out in the murder of Hreidmar by his sons, the unjust appropriation of the hoard by Fafuir and his unrelenting pursuit in consequence by Regin, till, by means of the hero Sigurd (later the Siegfried of the Niebelungen), both remaining brothers are destroyed and the treasure becomes the ancestral Nemesis to avenge upon the descendants of Odin the original crime against which the curse was pronounced.

Of course it will be perceived that this is but one thread among the many strands composing the famous epic; but I find it interesting on account of its moral implication.

Strange paradox by which even in the early stages of his education man is at once irresistibly drawn towards, and spiritualy warned from, the effects of some of his strongest propensities. As Voltaire says: "The Passions are the winds that swell the sails of Humanity's vessel. Sometimes they submerge it, but without them, it cannot sail." By acquisitiveness how he has progressed, and by its excess, greed, how often has he fallen! Even our Norse ancestors, in the midst of their impenetrable forests, perceived this truth, and strove by dramatizing it upon the world for a stage, with gods for actors, and the conflagration of the Universe for a catastrophe, to impress it upon their successors for evermore.

Such reflections and many more, wander through our subconsciousness as Miss Mitchell plies her skillful shuttle in and out among these precious gold-threads of the older world, weaving in now a sketch of Wagner's life and work, now a shining little mirror of her own experiences at Beyreut—now fragmentary gems from the literature of all ages, now of the scholarship of many lands.

We hope that she is saving these fine lectures for publication, as they deserve a far larger audience than we can give them, though they will not find a more appreciative one than is afforded by our delighted little circle at Tower Hill.

C. S. K.

A HAY-RACK RIDE AND PICNIC.

A picnic at Rock Hill, a delightful place seven miles from here, broke in upon the interesting lectures of Miss Mitchell and afforded us a treat in another direction.

At about 10:30 a. m., Wednesday, July 31, all who were to enjoy the treat assembled at the Tower Hill Gate awaiting the conveyances. It was a unique experience for some, for few of us had ridden in a hay-rack before—the more frail or rheumatic chose the buckboard. As the horses pulled out from the hill there came a terrific burst of noise from the hay-rack, for the children of Fernwood Academy gave the Tower Hill yell.

The Fernwood Academy consists of four boys and a preceptress living in Fernwood Cottage. It is called the Academy by the people of the Hill because the boys are usually engaged in discussing very deep subjects.

The yelling kept up until Mr. Jones gave us the mail at the bridge, about half a mile from the hill. Then everyone quieted down to read their letters, but whenever a farm house was passed the yelling commenced again and kept up on and off until we got to Rock Hill.

Occasionally we stopped and had our pictures taken by one of the party. Mr. Jones and Roos, his horse, were the main features in all the pictures.

The day was a most perfect one for a picnic. It was a pleasant sight that greeted us when our destination was at last reached. Rock Hill is surrounded by beautiful scenery. It got the name from the many large rocks on it. The Hill itself is covered with a large forest of white oaks, many, many years old.

The farmers were all assembled and at 1 p. m. the ladies began to get the lunch ready and the men unhitched their teams and fed their horses. After a few minutes a cold lunch was laid out on the grass and, as the people were made hungry by the long drive, they enjoyed it very much.

A short time after the picnickers had refreshed themselves with the dinner, in the verdant green wood, made merry by the songs of the birds and the chatter of human voices, they turned to a delightful mental refreshment—two addresses, given by Mr. Jones and Father Riley. The speakers were introduced by Mr. T. R. Lloyd-Jones, a nephew of Jenkin Lloyd Jones.

Father Riley, in his talk on "Temperance," commented upon the evils of the use of intoxicating liquors; upon the wretchedness and misery that are caused by their use, and he said that intoxicating liquors had not so eaten into the life of the country

as into the life of the city and entered the land of the growing Indian corn, of the oat and rye, of the plow and the thrashing machines, so that therefore their bad effects were not fully realized in the country.

Mr. Jones then spoke on the subject, "What Would I Do if I Were a Farmer?" It was a sensible, practical talk, enlivened by interesting stories and anecdotes. Mr. Jones said that were he a farmer he would be a "book farmer;" he would keep in touch with all the latest scientific discoveries pertaining to agriculture; he would be public spirited, interested in the general welfare of the communities, and he would try to improve the education of his children and of himself. To state it in a few words, he would take advantage of all the pleasures and opportunities which a farmer's life affords to better himself and his fellow men.

After these two enjoyable and instructive addresses the assembly broke up, some to watch the ball game, others to talk with their friends and neighbors.

We left Rock Hill about 4:30 p. m., and when we were out about three minutes we found that two of the people were left behind. They were found in about five minutes and we made great sport of them all the way home.

We planned to stop at a district schoolhouse, for our supper, in a little place called Wyoming. After about an hour's ride we reached there and the ladies spread the table under the shade of some large willow trees. Here we all ate our supper.

With another yell we started on the last five miles. When we reached the hill, as everyone was tired, all the people went to their cottages and retired.

Every person who went to that picnic thoroughly enjoyed themselves and no doubt they will remember the day's outing at Rock Hill for a great many years. "THE ACADEMY."

Foreign Notes.

INFLUENCE OF TEMPERATURE ON COLOR OF INSECTS.—Professor Standfus, a Zurich biologist, has obtained some remarkable proofs of the effects of temperature in modifying the colors of insects. He has thus rendered intelligible the proverbial magnificence of the aerial life of tropical countries. During the past ten years he has hatched in his laboratories some forty thousand butterflies at different degrees of heat. He finds that the chrysalis of a common Swiss butterfly, if hatched at from 4 deg. to 6 deg. (of the Centigrade thermometer), comes out in the dull colors of a species unknown in Switzerland and peculiar to Lapland; but if hatched at from 37 deg. to 39 deg. it comes out in the gorgeous raiment of a species familiar in Corsica.—*The Christian Life.*

TRAINING FOR PHILANTHROPIC WORK.—At Strasburg during the last two years the local Protestant Association has organized valuable courses of lectures on matters affecting practical religious and philanthropic work. Thirty-two pastors and candidates for the pastorate have attended this year's course. The lectures were always given in the mornings, whilst in the afternoons they were illustrated by visits to various institutions in or near Strasburg whose working deserved to be studied. A somewhat similar committee for educational purposes was formed in London some five years ago. It consisted of representatives of three societies (of which the Charity Organization Society was one). It began by arranging lectures for those engaged in charitable work. The plan was that the lectures should be given by those who had personal experience, and that they should be essentially simple and practical dealing, indeed, with history and theory, but always in close connection with the social facts of the present, and the social, political and economic history of the country. The lectures have been given in London and in some twenty-four provincial towns; they have been delivered, as a rule, in short courses, followed by discussion; the audiences have varied in number from an average of twenty to thirty to one of from eighty to one hundred, and have attracted the class for which they were intended.—*The Christian Life.*

MORE ECHOES OF UNITARIAN MAY MEETINGS IN LONDON.—Those who attended the International Unitarian Council are carrying the inspiration of it to their constituencies in different lands and one still finds interesting bits of their reports in various papers. At the regular monthly conference in Stepney, England, last month Dr. Herbert Smith presented some "Thoughts suggested by the International Conference," reported in part as follows in *The Christian Life*: "He referred to the impressive effect upon the minds of all who witnessed the vast assemblage of Unitarians in London during Whitweek, the numerous nationalities represented, the various religious views, the candor and courage and clearness which marked their expression, the fearlessness in debate. He felt prouder than ever of belonging to such an organization. Some of the criticisms in the press were unfriendly, but one he thought was just. It was asked. if there are so many Unitarians, how is that they do not make their influence more widely felt. He was most impressed by the fighting spirit of Dr. Crothers, whose description of the Unitarians in America made the attitude of those in England seem rather lifeless."

Among the foreign addresses particularly noticed was "that of Mr. Tchertkoff, who revealed the tactics of the Greek Church in Russia, in suppressing all phases of religious thought, except that which supported the orthodox view and yet allowing materialistic opinions to be expressed; thus producing the impression that there was no intermediate course open to those discontented with the national church. Mr. Hocart had also revealed precisely the same policy adopted by the Roman Catholic Church in Belgium." This same policy seems to be carried out in France, so far as circumstances allow. French Protestants are constantly charged with being promoters of rank materialism or atheism, and likewise with being unpatriotic and subsidized by foreign Protestants.

TRUE AND FALSE PATRIOTISM.—Apropos of this latter charge against French Protestants, it is interesting to note the following in the semi-monthly bulletin of the *Union pour l'action morale* (the French Ethical Society):

"Here is a *catholic* utterance in the primitive (and forgotten) sense of that word, that is: universal, belonging to humanity. It was uttered, February 22, 1899, in Peoria, Ill., by Mgr. Spalding, Catholic bishop of that city. The United States, vanquishers of Spain, were at that time seething with imperialistic excitement. The people were carried away with the idea of conquering Cuba and the Philippines. The disciple of Jesus Christ might certainly have combatted this warlike delirium in the name of the Gospel. He contented himself with doing it in the name of civilization. Some extracts from his discourse are therefore quite in place in our *Bulletin.* We would like to make them heard in France at more than one fireside, in more than one school, as a preservative against the contagion of a certain impulsive and brutal patriotism," Then follow thirteen pages of extracts from a recently published French translation of Bishop Spalding's volume of essays entitled Opportunity. M. E. H.

The Creator of all life, in all life He must be studied.—*James Lane Allen.*

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